

The Methodical Practice Of Mindfulness Based On  
**THE 32 CONSTITUENT  
PARTS OF THE BODY**

三十二身分（身至念）



## 三十二身分 (dvattimśākāro)

1. 髮 (巴 kesā ; 英 head-hairs)
2. 毛 (巴 lomā ; 英 body-hairs)
3. 爪 (巴 nakhā ; 英 nails)
4. 齒 (巴 dantā ; 英 teeth)
5. 皮 (巴 taco ; 英 skin)
6. 肉 (巴 māṃsaṁ ; 英 flesh)
7. 筋 (巴 nahārū ; 英 sinews)
8. 骨 (巴 atthī ; 英 bones)
9. 髓 (巴 atthi-miñjā ; 英 bone-marrow)
10. 腎 (巴 vakkam̄ ; 英 kidneys)
11. 心 (巴 hadayam̄ ; 英 heart)
12. 肝 (巴 yakanam̄ ; 英 liver)
13. 肋膜 (巴 kilomakam̄ ; 英 pleura)
14. 脾 (巴 pihakam̄ ; 英 spleen)
15. 肺 (巴 papphāsam̄ ; 英 lungs)
16. 腸 (巴 antam̄ ; 英 mesentery)
17. 腸膜 (巴 antaguṇam̄ ; 英 bowels)
18. 胃中物 (巴 udariyam̄ ; 英 contents of stomach)
19. 屍 (巴 karīsam̄ ; 英 excrement)
20. 腦 (巴 matthaluṅgam̄ ; 英 brain)

- 21. 膽汁（巴 pittam；英 bile）
- 22. 痰（巴 semham；英 phlegm）
- 23. 肉（巴 pubbo；英 pus）
- 24. 血（巴 lohitam；英 blood）
- 25. 汗（巴 sedo；英 sweat）
- 26. 脂肪（巴 medo；英 fat）
- 27. 淚（巴 assu；英 tears）
- 28. 油（巴 vasā；英 tallow）
- 29. 唾（巴 khelo；英 saliva）
- 30. 淚（巴 siṅghāṇika；英 snot）
- 31. 關節液（巴 lasikā；英 synovic fluid）
- 32. 尿（巴 muttam；英 urine）

## 三十二身分序

觀察身體成分的禪法，稱為「身至念」(kāyagatāsati)，古譯作「身念」或「念身」，即把身體分成各種成分來觀察：髮、毛、爪、齒、皮；肉、筋、骨、髓、腎；心、肝、肋膜、脾、肺；腸、腸膜、胃中物、屎、腦；膽汁、痰、膿、血、汗、脂肪；淚、油、唾、涕、關節液、尿。這是依《清淨道論》第八章「身至念」所列的三十二種身體成分與順序。《南傳佛教課誦本》所列的成分相同，但「腦」列在最後。任何一個身體的成分都可深觀，而如實知見不淨、無常、苦、無我的本質。《長老偈》提到有比丘只取一、二個身體部分，如髮、爪、齒、骨，持續作觀而證果。（見鄧殿臣譯本，第5.10.18.60.225偈的小傳）

身至念是佛陀所首創、弘揚的正法，它的目的就是如實觀察：「從頭至足，觀見種種不淨充滿。」（《念處經》）由於反覆精勤地觀察、作意、練心，能迅速捨棄對自己及異性的肉體執取，知見無常、無我，進而獲得解脫。《增一阿含經》卷一、十念品第二、第二經說：「爾時世尊告諸比丘：當修行一法，當廣布一法，便成神通，除諸亂想，逮沙門

果，自致涅槃。云何一法？所謂念身非常，當善修行，當廣演布，便成神通，去衆亂想，得沙門果，自致涅槃，是故諸比丘，當修行一法，當廣布一法。」經中的「念身」是指觀察身體的各種成分。深入此一法，即可能取證涅槃。佛陀說修此身至念法門，可直趨涅槃，而在未解脫之前，也可防止墮入世間甚難超越的情欲羅網。《增一阿含經》卷四、第七經說：「我於此衆中不見一法最勝、最妙，眩惑世人，不至永寂，縛著牢獄，無有解已，所謂男子見女色已，便起想著，意甚愛敬，令人不至永寂，縛著牢獄，無有解已，意不捨離，周旋往來，今世後世，迴轉五道，動歷劫數。」女兒男色生欲也是同樣情況。在紅塵中，六根很難不落入欲網，而這一生一但深陷情欲，由欲的燃燒，欲的習慣力，很難在這一生一世解脫。佛陀經常說「欲為大患」，如火坑、夢、借用物、屠宰場、鎗矛、蛇頭，少味、多苦、多惱。為了提防欲的入侵，佛陀說了很多對治的方法。

《雜阿含經》1165 經佛陀說了三個：有一日，婆蹉國王優陀延那拜訪尊者賓頭盧，詢問為何出家未久的年少比丘就能安住身心。賓頭盧回答：「見到老女人，當做母親想，見到中年婦女，當做姊妹想，

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見到小女孩，當做女兒想，可免除欲火。」婆蹉王說，雖然這樣做，也難以消除欲火。賓頭盧即教他觀察身體三十六種成分。婆蹉王說，觀不淨也會生淨想。賓頭盧又教導：「應當守護根門，善攝其心。若眼見色時，莫取色相，莫取隨形好，增上執持，若於眼根不攝斂住，則世間貪愛、惡不善法，則漏其心，是故汝等當受持眼律儀，耳聲、鼻香、舌味、身觸、意法亦復如是，乃至受持意律儀。」婆蹉王贊嘆賓頭盧善說法。他自說若未收攝六根，入宮中，欲貪熾盛，獨處空房也是如此；若善攝諸根，入宮中，貪欲不燃燒，何況獨處。從這個故事可見時時守護六根是最能消除欲火的法門，但其他法門對滅除欲火也能派上用場。

觀察及深思身體成分是重要的解脫利器。《增一阿含經》卷二十五、第三經，佛陀說：若於村落乞食，對女人不起欲想，談笑風生，甚至受到碰撞，也不起欲想。為何能有此定力？原來是比丘「觀此身中三十六物惡穢不淨，誰著此垢？由何起欲？此欲為止何所？為從頭耶？形體出耶？觀此諸物，了無所有。從頭至足，亦復如是。五藏（臟）所居無有想像，亦無來處，彼觀緣本，不知所從來處。彼復作是念：觀此欲從因緣生。彼比丘觀此已，欲漏

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心得解脫，有漏心得解脫，無明漏心得解脫，便得解脫智。」觀身體成分，猶如戰士能破欲望的大敵。對於已受持出家戒的比丘，佛陀告誡說：「寧投入此火（火燒樹）中，不與女人相交遊。所以然者，彼人寧受此苦痛，不以此罪入地獄中受苦無量。」（《增一阿含經》卷二十五、第十經）經文中「與女人相交遊」應特指與女人往來易生染愛。不管對在家衆或出家衆，若覺知欲的可畏，應及早修持身至念法門、不淨觀或其他禪法，以求最大的解脫。

今提供三種身至念的修法。

第一種是：依《清淨道論》所說，分六組唸誦作觀，第一至第四組各五種，每念完一組後，再逆序唸誦，而第五、第六組唸六種。應按順序、不急、不緩，一種一種明確地唸誦與觀想。

先唸第一組：髮、毛、爪、齒、皮，再逆唸：皮、齒、爪、毛、髮。

接下去唸第二組：肉、筋、骨、髓、腎，再逆唸：腎、髓、骨、筋、肉；皮、齒、爪、毛、髮。

接下去唸第三組：心、肝、肋膜、脾、肺，再逆唸：肺、脾、肋膜、肝、心；腎、髓、骨、筋、肉；皮、齒、爪、毛、髮。

接下去唸第四組：腸、腸膜、胃中物、屎、腦，

再逆唸：腦、屎、胃中物、腸膜、腸；肺、脾、肋膜、肝、心；腎、髓、骨、筋、肉；皮、齒、爪、毛、髮。

接下去唸第五組：膽汁、痰、膿、血、汗、脂肪，再逆唸：脂肪、汗、血、膿、痰、膽汁；腦、屎、胃中物、腸膜、腸；肺、脾、肋膜、肝、心；腎、髓、骨、筋、肉；皮、齒、爪、毛、髮。

接下去唸第六組：淚、油、唾、涕、關節液、尿。再逆唸：尿、關節液、涕、唾、油、淚；脂肪、汗、血、膿、痰、膽汁；腦、屎、胃中物、腸膜、腸；肺、脾、肋膜、肝、心；腎、髓、骨、筋、肉；皮、齒、爪、毛、髮。

這樣唸誦百千遍，使純熟、不散亂，作觀身體的三十二種成分，可達到初禪；若作觀其本質，可獲得果位。《清淨道論》還說到要有七種把持善巧：以語言唸誦、以意念觀想（通達其特相），並確定顏色、形狀、方位（臍之上或下）、處所（正確位置）、界限（自與他有別）。

第二種是：緬甸唐卜陸西亞多（1896～1986）使用的觀察方法是，從第一組「髮、毛、爪、齒、皮」開始，一組唸誦與觀想五天，唸完六組，共花三十天。再來，每一組逆序唸誦與觀想五天，唸完又花

三十天。重覆前面的順序，再做一次，花六十天。之後，行者依序由第一組開始，每次增加一組、二組、三組，最後六組一起唸誦與觀想，再作逆序唸誦與觀想。共花六個月的修持時間。（詳見新雨編譯群譯、圓明出版社出版的《當代南傳佛教大師》第十章）

第三種是：依緬甸帕奧禪師（1934年生）的教法：「在《增支部·三集·第五·掬鹽品》（Ānguttara nikāya. III.100. Loṇaphala-vagga）裡，佛陀有談到奢摩他和毗婆舍那兩者的修習心（bhāvanācitta）皆有明亮的光。所以，當這光在第四禪極明亮時，禪修者應該做什麼呢？這就是轉修遍禪的好機會。在還未轉修遍禪之前，他們應該先把光修得更強、更穩，然後以此光觀照自身的頭髮、體毛、指甲、牙齒、皮膚等等，這些是身體的三十二身分。然而，禪修者應先把它們分為五個一組，再逐組一一觀察。若已成功逐組觀照身體的三十二身分，那麼應能同時遍觀所有的三十二身分，即從頭髮至尿，再從尿至頭髮，然後又再從頭髮至尿。當你能夠如此持續不斷正逆向反覆地觀察時，那就像從屋子裡去看籬笆的三十二根柱子，若逐根柱子一一地去數，那將會很花費時間，所以不必去數，只從要左至右，及從

右至左地去看，就可以不必計算地看到所有三十二支柱子。同樣的，迅速地去觀照身體的三十二身分，你將會變得很熟練。

接著轉觀（在禪堂裡）坐在你前面的禪修者的三十二身分，迅速地從頭髮至尿地觀察。若能夠如此外觀，應再內觀自身的三十二身分，然後再外觀（即觀照你前面的禪修者），如此不斷地交替觀照。若成功的話，應逐一去觀照在禪堂裡其他禪修者的三十二身分。然而不可以想像，必須以光去觀照，就好像用手電筒去照東西一樣。若能夠做到這一點。就應逐一地去內觀及外觀。過後，把光照向禪堂外的人及動物的三十二身分。如此外觀，能把光照得越遠越好。假如能夠成功的話，你可以轉修遍禪。根據對禪修者體驗的研究，從三十二身分轉去修遍禪比較容易。」（錄自《智慧之光》52-54頁）帕奧的禪法是須修禪定至第四禪之後，才出定作觀。

希望藉由身體三十二種成分的說明，配合彩色圖，能引起行者修習此法門的興趣，使二甘露法門之一的「身至念」（另一法門是出入息念）得以受到重視、弘揚、修持，而生厭離，獲大利、大安穩、正念正知，得智見、現法樂住。

願所有修習者皆得究竟解脫。

## 三十二身分（身至念）

### 1. 髮（巴 kesā：英 head-hairs）

頭髮長在頭皮上，前至額際，後至頸項，兩側至耳邊。它的顏色為黑色，也有其它顏色。頭髮從頭皮中的毛囊的小孔長出，穿過表皮與真皮，開口呈圓形的毛囊長出直的髮，開口呈卵形或彎曲的毛囊長出捲曲或波浪形的髮。每個月約長1公分。

頭髮約有十萬條。髮絲經常沾黏汗水、油脂、塵垢，發散臭味，令人厭惡。



放大許多倍的人髮

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## 2. 毛 (巴 lomā : 英 body-hairs )

體毛長遍全身，除手掌、足底、唇、指甲和部分生殖器外。它的顏色為黑或黑褐色或其它顏色。每根毛由角蛋白的死細胞構成，它保護皮膚並感觸皮表的東西。它與頭髮一樣，為汗水、塵垢所依附，具有可厭相。



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## 3. 爪 (巴 nakhā : 英 nails )

指甲(爪)長在雙手雙腳的尖端，共 20 個。它的顏色為白色，形如魚鱗。指甲的成分幾乎全為角蛋白，由不斷分裂的細胞所形成，每月約 5 公釐的速度生長。指甲生長基底處的皮瓣稱為「表皮角層」，是皮膚角質層的一部分，指甲下方彎曲的白色區域稱為「弧影」，含有一些可分裂形成指甲的細胞。指甲由底部和側邊皮膚下的一層活躍細胞長出。指甲端與肉之間有空隙，經常藏污納垢。



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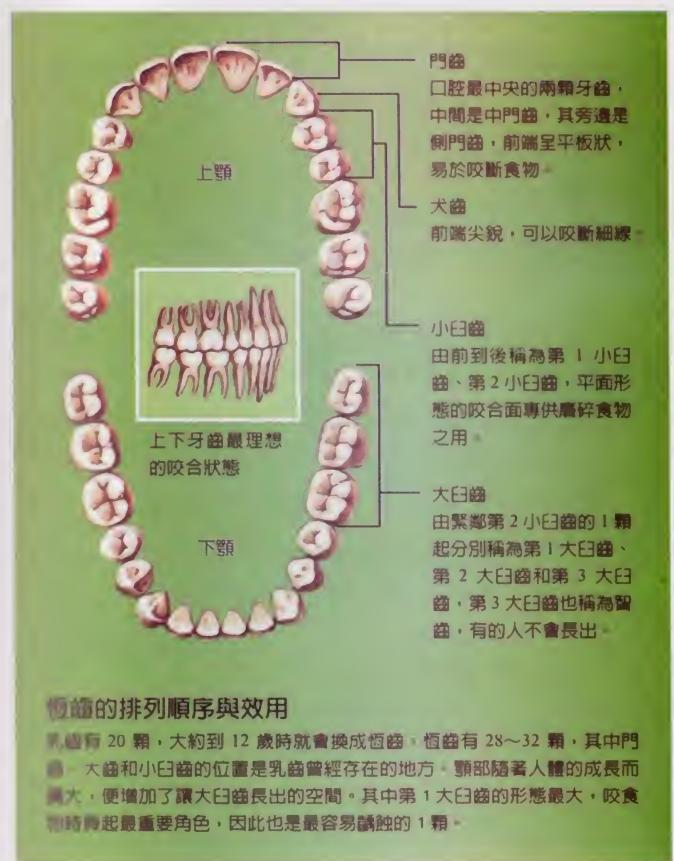
#### 4. 齒 (巴 dantā; 英 teeth)

牙齒長在兩頸骨上，它的顏色為白色。人類有兩套牙齒：第一套稱作「乳齒」，在嬰兒6個月左右開始長出，32個月時出齊，共有20顆。第二套牙齒稱作「恆齒」，6歲左右開始長出，推開乳齒，置換之，長到21歲左右，共長出32顆。

牙齒常常不潔淨，特別是吃過食物後，齒上或齒縫夾著食物屑。齒上的沈積物是滋長細菌的溫床，細菌會釋放酸液，腐蝕琺瑯質，而露出牙齒的內部，稱作「蛀牙(齲齒)」，蛀牙嚴重時，會牙痛、發炎、動搖、掉牙。沒有蛀牙，也會因牙周病（顎骨的骨頭萎縮）而動搖、掉牙。



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## 5. 皮 (巴 taco : 英 skin)

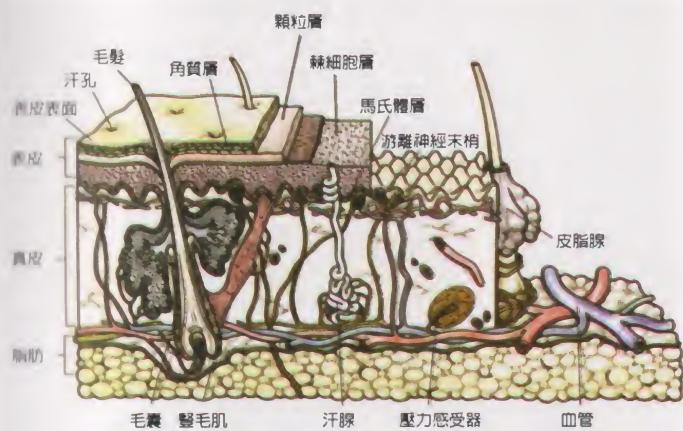
皮膚覆蓋人體全身，它的顏色有黃或褐或黑。皮膚分為兩層：上層叫表皮，下層叫真皮。皮厚約2公釐，覆蓋總面積約2平方公尺，皮總重量約4.8公斤。《清淨道論》說全身外表薄膚的總量只有一棗核大小。

表皮由上到下分別為角質層、顆粒層、棘層、馬氏體層。角質層是死細胞，大概維持4週，就成為污垢脫落，而馬氏體層的圓柱細胞會不斷分裂製造新細胞，並向上層擠推來填補。真皮層內包含有汗腺、皮脂腺、毛囊、血管，且密佈神經末梢，能感覺冷熱、疼痛、壓力、觸摸等等。

取皮作觀察的行者，先確定蓋覆面部的皮，作觀皮、肉分離，其次作觀分離額骨上的皮，頭顱上的皮，肩上的皮，順（外側，從上至下）逆（內側，從下至上）右手的皮，順逆左手的皮，背部的皮，順逆右腳的皮，順逆左腳的皮。之後，次第作觀分離生殖器官、腹、胸、頸的皮。頸皮後，確定下頸的皮，最後到達下唇而完結。



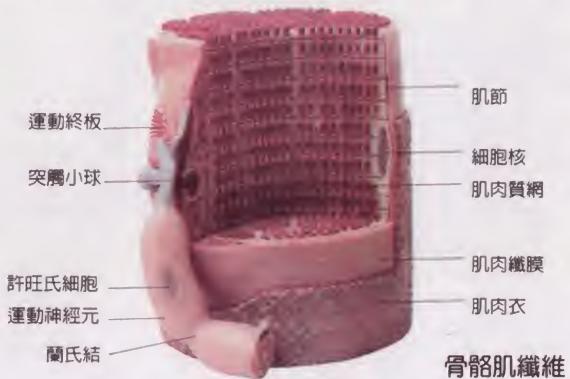
皮膚



皮膚的構造

## 6. 肉 ( 巴 mar̄sam : 英 flesh )

肌肉由肌纖維構成，它的顏色是紅色。一根肌纖維包含數千根細絲。肌肉有三種類型：心肌、骨骼肌和平滑肌。心肌只存在於心臟，自動收縮和鬆弛，有自己的節律，不由意識控制，但可以被神經和某些激素改變。骨骼肌（隨意肌）附著在骨骼上，可由意識使其收縮或鬆弛，能使身體運動。人體中含有640塊不同名稱的骨骼肌，約佔人體重量的40%。平滑肌（不隨意肌）受自律神經系統和激素所制動，不能用意識使它收縮。在激烈運動時，肌肉耗氧量大過供氧量，肌肉進行無氧呼吸而產生乳酸的廢物，而障礙肌肉的有效運作。



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## 7. 筋 (巴 nahārū；英 sinews)

筋（腱）連接肌肉與骨或其他肌肉，是由堅韌的結締組織所構成，在隨意肌的兩端，它的顏色為白色。肌肉收縮時，筋拉動骨，使骨在關節處運動。筋大多數是窄帶形，也有寬扁形。手與腳的筋較長，並包在光滑的滑膜鞘內。



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## 8. 骨 (巴 aṭṭhī；英 bones)

人體全身的骨頭有 206 塊，手與腳的骨頭約佔了一半，顏色白色。遍布全身的各類骨頭有各種形狀。它賦予人體形狀，保護內部器官並提供肌肉支撐點。骨骼還儲存礦物質，並且形成血球。骨頭是人體內堅硬性僅次於琺瑯質的物質。骨骼初形成時，主要由軟骨構成。胚胎六週大時，開始骨化，一直持續到成年。在骨化過程中，骨母細胞在軟骨中沈積礦物鹽，將之轉變為硬骨。之後因激素濃度變化，使骨骼變輕、變弱，因此骨可能變得容易斷裂，即骨質疏鬆症。

已熟練觀照三十二身分的行者，可取坐於前面的行者的頭骨或全身白骨的白色作為目標，進修「白幡」禪定。

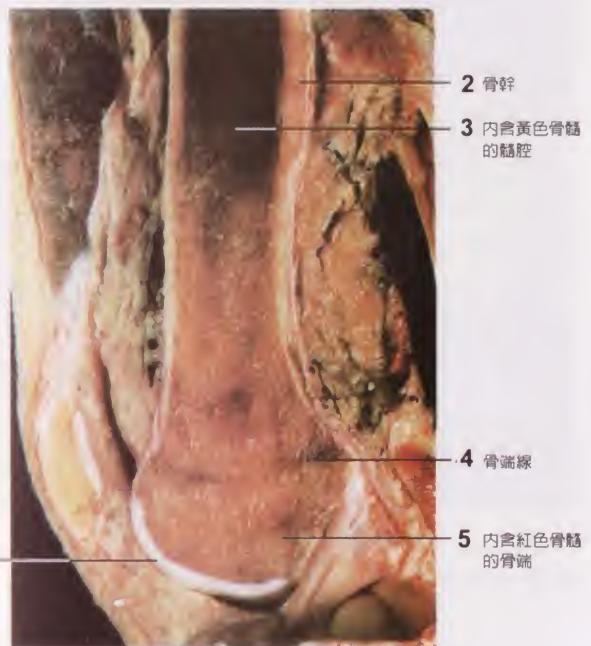
- 21 -



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## 9. 髓 ( 巴 atṭhi-miñjā ; 英 bone-marrow )

骨髓含藏在海綿骨和長骨中央空間的骨髓腔內。  
紅骨髓形成血球；黃骨髓貯存脂肪。



- 23 -

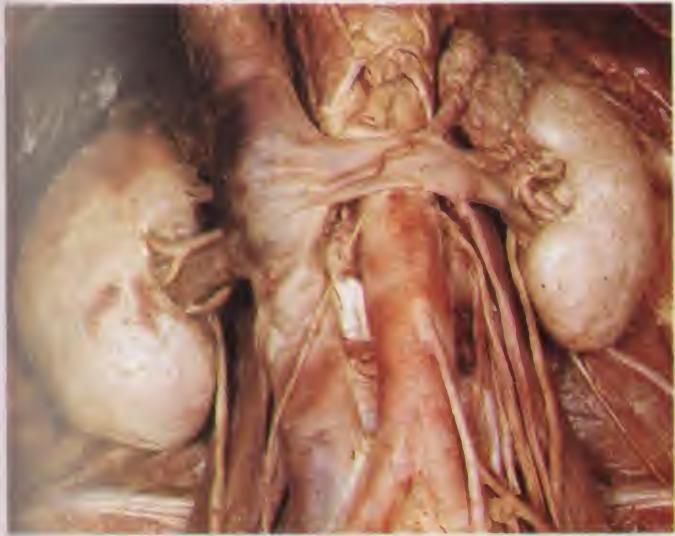
## 10. 腎（巴 vakkam：英 kidneys）

腎的外形如豆，長約11公分，厚約5.5公分，重約130公克，呈褐色，兩個腎位於腹部的後方。腎從血液中排除廢物、鹽分、水分，即以尿液排除。

每個腎含100萬以上的微小過濾器，稱作「腎元」。腎元包括腎小球、鮑氏囊和腎小管。腎小球形狀似小球，其作用似過濾器，容許鹽分、水份自血液中壓出微血管而進入腎元。腎的外層（或皮質）中的每個腎元都含有三個鮑氏囊（腎小球囊），它能收集被擠出腎小球的液體，這些液體隨即進入腎小管。在腎小管內含葡萄糖、水分及一些鹽分都被血液重新吸收。



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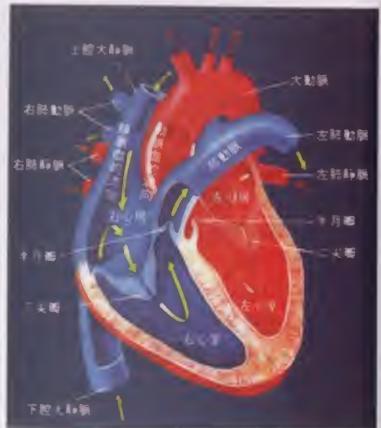
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## 11. 心 (巴 hadayam : 英 heart )

心臟位於兩肺之間，如拳頭大小的腔室。成人心臟約 250~350 公克，它由心肌構成，其顏色為紅色，約每秒自動收縮一次，驅使血液周流全身，一次泵量約 70c.c.。它由心包囊的堅韌外套包圍，心臟內由中隔肌肉壁隔開，並排兩個唧筒，一個輸送血液通過肺，另一個則輸送血液周流全身。唧筒各有上下兩個腔室，上面為心房，下面的為心室。左心房從肺接受充氧血，右心房從身體接受缺氧血。每次心搏開始時，兩個心房收縮，將血液驅入心臟下面的兩個心室。右心室將缺氧血送到肺部，左心室將充氧血送到全身。

心室具有厚的肌肉壁，是心臟中工作最重的部分。人一生中，心臟搏動 20 億次以上，所泵送的血液可充滿 100 個標準尺寸的游泳池。

意界及意識界依心臟裡的血而活動。



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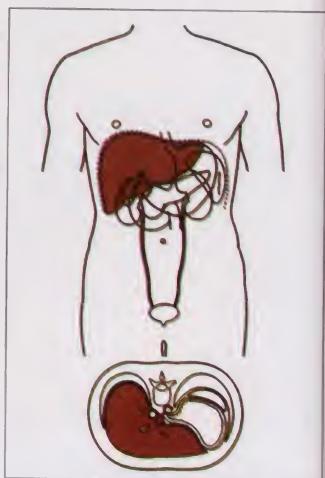


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## 12. 肝 (巴 yakamai : 英 liver )

肝臟位於腹腔右上方，是人體最大的器官，呈深紅色，成人的肝重約 1300 公克。肝的上緣約在右側乳頭（第四肋間）下方四至五公分處，約於第五至第六肋間；肝的下緣不超過肋骨下緣。每分鐘流經肝臟的血液，約 1000~1800c.c.。肝功能：1. 收集胺基酸，轉化成蛋白質。2. 將藥物活化後，再發揮作用。3. 轉化有毒物質成為無毒物質。4. 吸收葡萄糖並以肝糖形式儲存。肝也將脂肪轉化成脂蛋白、膽固醇、磷脂質。

大部分肝病患者不知有肝病，早期的肝病很難感覺出來。肝的疾病有：病毒性、酒精性、藥物或毒性、新陳代謝異常性、肝硬化、肝腫瘤。

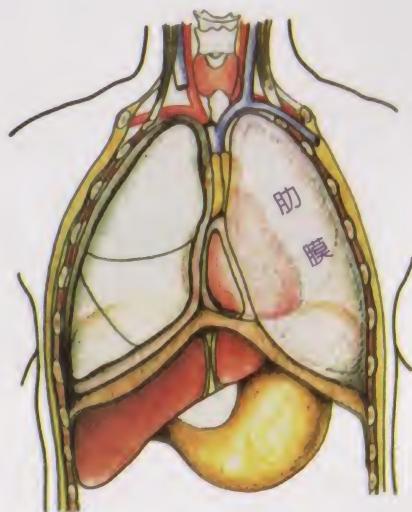


肝臟位置與橫切面圖



### 13. 肋膜 (巴 kilomakam; 英 pleura)

肋膜(胸膜)覆蓋肺臟和襯在胸腔內壁漿膜，分別為胸膜和胸膜壁層，有保護作用。它的顏色為白色。兩層胸膜形成一個完整密閉的胸膜腔，內有少量漿液，其內聚力和滑潤作用，有利於肺隨胸廓運動。左右兩側胸膜彼此完全分開。



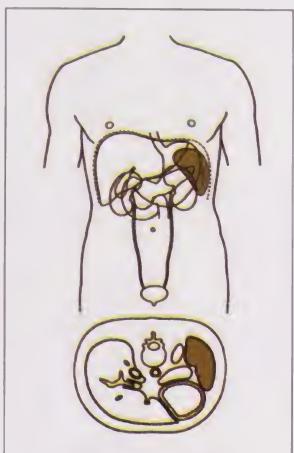
- 30 -



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#### 14. 脾 ( 巴 pihakam : 英 spleen )

脾是胃旁邊的一個深紅色扁平蠶豆形的器官。長約 10 公分，寬 7 公分，厚 2.5 公分，重約 80~120 公克。脾為淋巴系統的一部分，它生產淋巴細胞和吞筮細菌以對抗感染。在出母胎前，胎兒的脾還生產紅血球，出生後即停止製造，而改為過濾血液以除去老細胞。



脾臟位置與橫切面圖

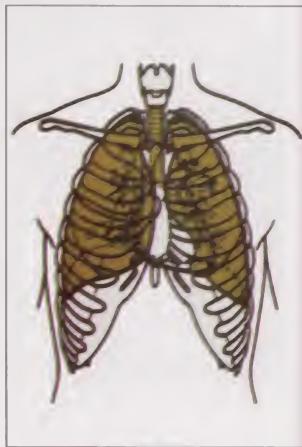
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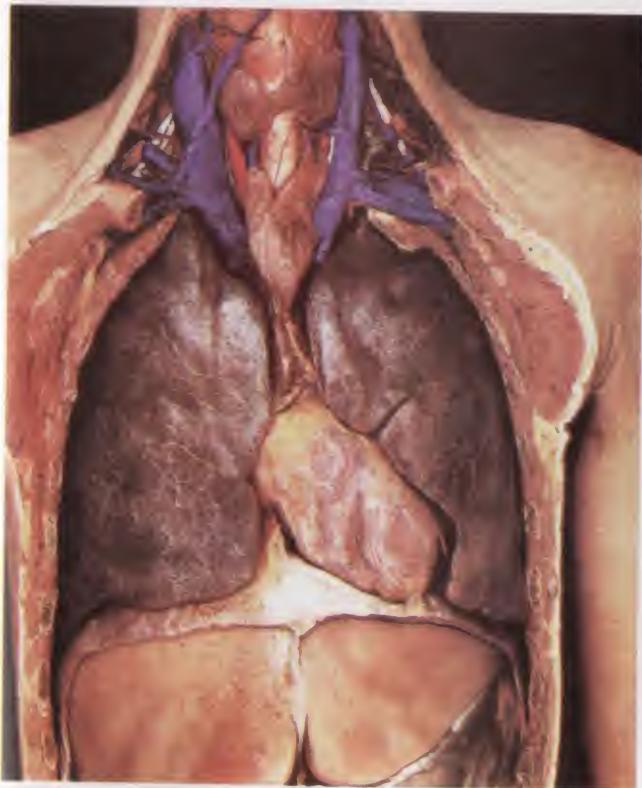
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## 15. 肺 (巴 papphāsam; 英 lungs)

兩個肺位於心臟兩側的胸腔內，為胸部 12 對肩平的肋骨所保護。肺是一團圓錐形的海綿組織。肺中微小氣囊為肺泡，它們聚集在小葉的囊中。小葉組合為若干分葉，分葉又組合為肺葉，右肺三葉，左肺只有兩葉，左胸腔的一些空間，為心臟所佔用。男性肺重約 1060 公克，女性約 930 公克。肺泡是一個薄壁的氣囊，直徑為 0.14mm，其內表面潮濕，使空氣與血液之間的氣體交換。一團肺泡像一串葡萄，成人的兩肺約有 6 億多個肺泡，肺泡的總內表面積約為 70 平方公尺。平時每分鐘呼吸十八次，一次呼氣吸氣約 500c.c. 的空氣，深呼吸可達十倍的空氣量，一般情況，在吐氣後，肺中還殘留約 2500c.c. 的空氣。



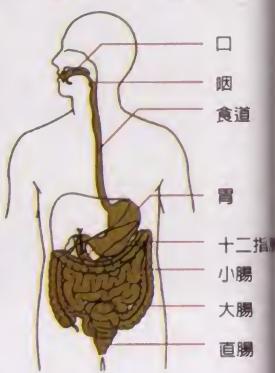
肺臟位置圖



## 16. 腸 (巴 antam; 英 mesentery)

腸位於腹部下半部，是迂迴盤旋和褶皺的管子，它的顏色為白色。腸包括小腸、大腸。小腸始於胃下面的幽門括約肌，分為十二指腸、空腸、迴腸，約長 6.5 公尺，寬 2.5 公分。十二指腸是一條 C 字形的管子，長約 25 公分，接受胃中的食糜、胰臟的消化液和膽汁，還自己釋出消化酶。空腸長約 2.5 公尺。它緊密地彎曲著，它能產生消化酶，以助消化。迴腸長約 4 公尺，相當彎曲，並襯有絨毛，在消化過程中，只起小部分作用。

大腸包括盲腸、結腸、直腸、肛道，約長 1.5 公尺，寬 6.5 公分，主要吸收水份。盲腸是一條短而底端封閉的袋子，其上有一條小管（闌尾）。結腸是一條寬的管子，在腹部內向上、橫過，最後向下，它吸收未消化物中約 90% 的水份，將廢物固體化，即是糞便。直腸是一個短的腔室，它儲存糞便。肛道從直腸通向一個開口，稱為肛門。《清淨道論》說腸是：「上自喉底，下連於大便道。」



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## 17. 腸膜 (巴 antaguṇam : 英 bowels )

腸間膜結於腸的曲折處，固定使腸不脫離曲折的位置。腸間膜的顏色是白色。



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## 18. 胃中物 (巴 udariyam : 英 contents of stomach )

胃中物(食糜)即胃中一切吃喝進去的東西。嚼碎的食物混雜唾液、胃液、消化，失去原有色香味，再看看它、聞聞它，會有噁心不快之感。

胃位於橫膈的下面，腹腔的頂部。它的上端與食道相通，下端連通十二指腸。胃儲存從口食入的食物，胃的內壁折有深褶，稱為褶皺，當胃充滿食物時可伸展開來，並分泌消化液以分解蛋白質。含脂肪或蛋白質的食物可能在胃中停留三小時，而富含碳水化合物的食物通常停留不到一小時。胃的肌肉很發達，可攬動、消化食物。進食後，胃可擴大至2000c.c.的容量，空胃時則容量約60c.c.。



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### 19. 尸 ( 巴 karīsam : 英 excrement )

尸即是糞便，呈黃色、褐色、黑色。

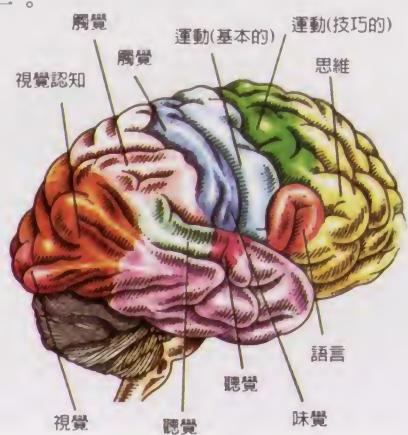
食物經消化、吸收營養後，最後在結腸吸收未消化廢物中的 90% 水分，液狀物變為固體物，並且由於膽汁的著色，而由灰色轉成黃、褐色。它儲存在直腸，等待排便。



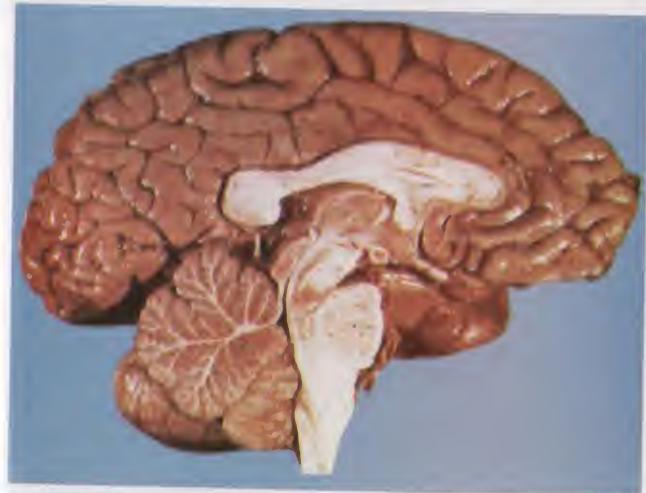
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## 20. 腦 (巴 matthaluṅgam: 英 brain)

腦髓在頭骨之內，呈白色。腦由大腦、小腦及腦幹構成。大腦有三層包膜，浸在液體中，重量約1.3公斤，由一百多億的神經細胞組成，大腦分左、右兩個半球，大腦皮質（或灰質）厚約2~5公釐，外表皺褶，宛若胡桃。大腦司記憶、活動、思維等。小腦位於腦幹與延髓的背部，幾乎為大腦半球的顳葉所覆蓋。成人的小腦重約130公克，負責平衡身體，協調肌肉活動。腦幹調節心率和呼吸率，以配合身體活動。腦的重量僅佔體重的2%，能量消耗則佔四分之一。



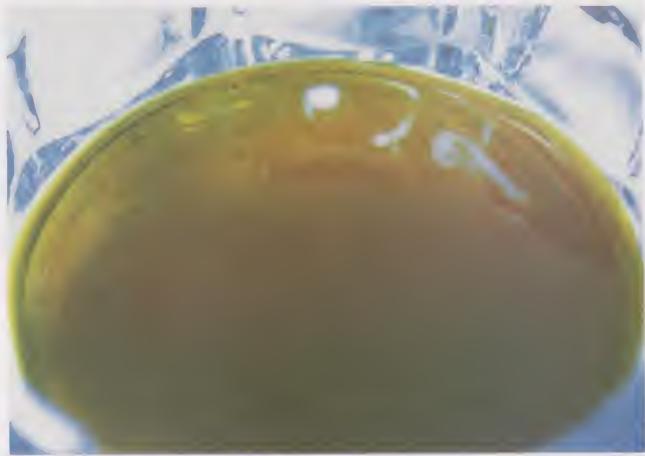
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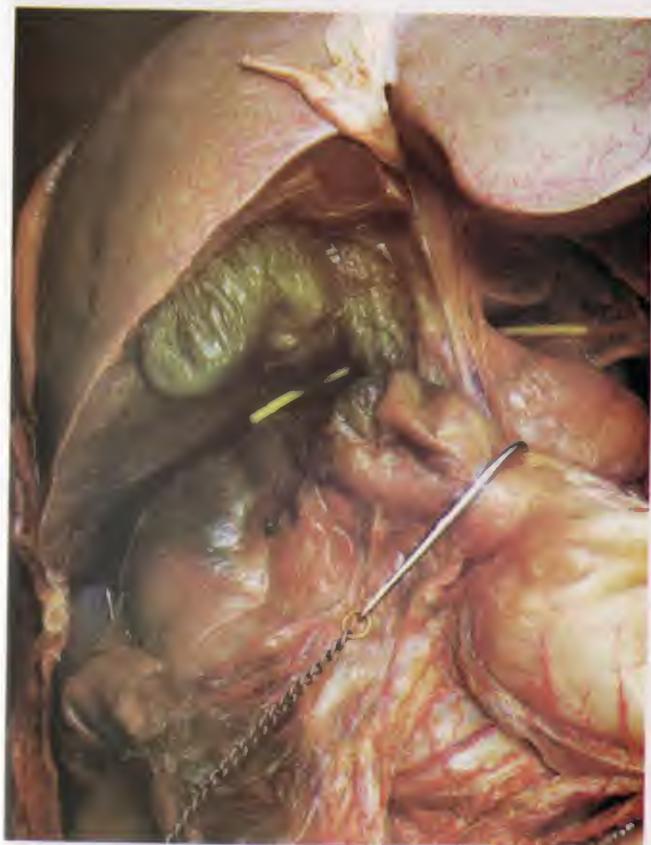
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## 21. 膽汁 (巴 pittam; 英 bile)

膽汁是肝所製造的一種黃綠色液體，有苦澀味，其中 97% 是水。每天肝製造 500~1000c.c. 膽汁。膽汁中含有膽固醇和紅血球分解時產生的膽紅素，膽紅素即膽汁的顏色。膽汁還含有膽鹽，是肝所製造的，可乳化脂肪幫助消化。儲存膽汁是膽囊，它像西洋梨的小袋狀器官，約長 7~9 公分，寬 2~3 公分，容量 30~50c.c.，藏在肝的下面。膽管連結肝、膽囊、十二指腸。



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## 22. 痰 ( 巴 semhain : 英 phlegm )

《清淨道論》說痰(胃液)長在胃膜中，其顏色為白色。食物吞下胃中時，胃中之痰即包住食物。胃液的分泌量，一天約有1500~2500c.c.，內含鹽酸、消化酵素胃蛋白及黏液，鹽酸的PH值約1.0~2.5的強酸性。

一般說的痰由呼吸道大量分泌，特別指從口腔喀出的分泌物。



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## 23. 肉 ( 巴 pubbo : 英 pus )

膿因壞了的血而起的敗壞物，因病原體不同，而有不同的氣味、顏色。在肉體受傷或敗壞處顯現。當細菌、黴菌侵入體內時，患部組織壞死，白血球大量聚集，和病原體展開防衛戰，而壞死組織、白血球、病原體混合的液體形成不淨的膿。



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## 24. 血 (巴 lohitam : 英 blood )

血液呈紅色，內含無數的細胞，在水質流體中，它持續地供應氧及養分給身體的各部分，並運走廢物，它也將熱量傳輸全身，並輔助防禦微生物的侵襲。一個成年人約有 6000c.c. 的血，每 1c.c. 血約有紅血球 5,000,000 個、白血球 7,500 個、血小板 320,000 個，其中血漿約 55%，血漿中含水分 91%、蛋白質 7%、其他溶質 2%。紅血球像甜甜圈，內含血紅素，當紅血球通過肺時，血紅素吸收氧氣，在紅血球通過身體的其他部分時，釋放氧氣。紅血球在紅骨髓中製造的，比體內大多數的細胞小。每個紅血球的壽命約四個月，正常，一般人骨髓每秒鐘製造約三百萬個來補充。



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## 25. 汗 (巴 sedo : 英 sweat )

汗是由汗腺產生的含鹽液體。汗腺位於真皮內，全身汗腺有三百多萬條，每個汗腺都經由一條短的汗管連到皮表的小孔，稱作「汗孔」。當人體過熱時，就會由皮膚上流汗。一個人一天排汗量約 1000c.c.，炎熱天甚至高達 7000c.c.。當汗液蒸發時，會從皮下的血液吸收熱量而冷卻身體。汗液留在皮膚上，有黏膩感，也有酸臭味，常黏住塵垢。

作觀時，當取充滿於全身汗孔的汗作憶念。



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## 26. 脂肪 ( 巴 medo ; 英 fat )

脂肪是凝固的白色脂膏，在皮膚與筋肉之間。它儲存能量，可防禦寒冷。肥胖的人有較多的脂肪。



皮膚上的汗孔放大圖



## 27. 淚 ( 巴 assu : 英 tears )

淚是自眼中滲出。傷心、歡笑、吃特殊食物，或因煙、塵侵入眼睛，引起流淚。眼淚由淚腺產生後，潤滑眼睛，其中含有溶菌酶，免除細菌感染。眼淚流通眼睛之後，排入鼻內的淚囊中。哭泣所流的鼻水實際上也是淚水。行者作觀時，當取充滿眼孔的淚。



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## 28. 油 ( 巴 vasā : 英 tallow )

油（膏）是油狀的液體，可稱作「皮脂」。皮脂出自皮脂腺，皮脂腺總是與毛囊相連，可使皮膚和毛髮柔軟而堅韌。除了無毛的手掌和足底之外，皮脂腺遍佈全身。鼻、額、頭皮、背部、胸部等皮肉較薄之處，皮脂腺粗而且多。

當火熱、天氣熱、體內火大旺盛時，體表就會出油，感覺油膩膩，有不快的感覺。



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## 29. 唾 ( 巴 khelo ; 英 saliva )

唾（唾液、涎、口水）是一種消化液，含有可消化澱粉的唾液澱粉酶，它也能輔助食物滑入食道。唾液主要由三對腺體產生，這些腺體藉由短管與口相連。腮腺的位置在兩頰；舌下腺緊貼舌下，頷下腺接近口的後部，位於舌下。唾液不停地製造分泌，但若見若嗅若想到食物時，則會大量釋放唾液，即流口水。



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## 30. 淚 ( 巴 singhāṇika ; 英 snot )

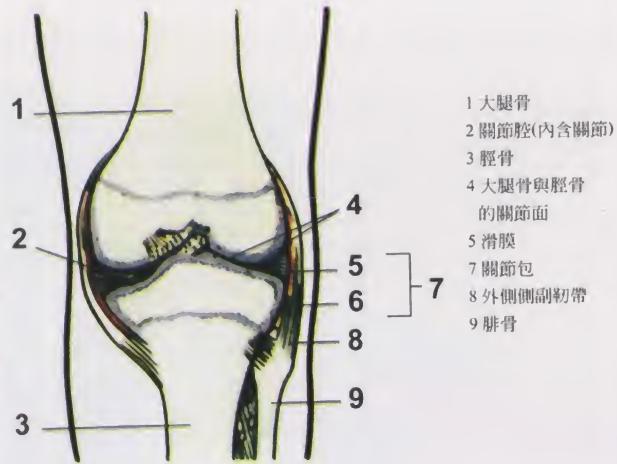
涕（鼻涕、鼻水）是從鼻孔流出的黏液，在感冒時或飲用熱、辣食物後，都會大量分泌鼻水。鼻腔襯有可產生黏液的黏膜腺，其表面上細胞的線也會不斷地拍打，將沾在上面的黏液往外鼻孔流出。



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### 31. 關節液 (巴 lasikā ; 英 synovic fluid )

滑液關節中的骨塊頂端有一層光滑的玻璃軟骨，這些軟骨之間隔有空間，裏頭含有一種油狀的黃色液體，稱為關節滑液。滑液由堅韌的關節覆蓋層（囊）的內襯的滑膜生產。滑液潤滑軟骨並使骨塊相互滑過時更流暢。滑液關節使人體能輕易地活動。它們包括肩、肘、腕和膝等，以及手指和足趾中的所有關節。



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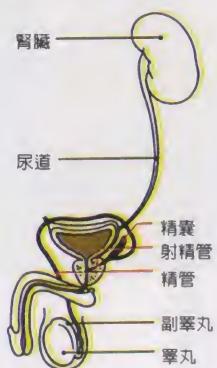
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## 32. 尿 ( 巴 muttam : 英 urine )

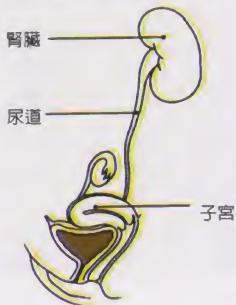
尿液中約 95% 是水，其它由溶解的鹽類和含氮物質的尿素組成。尿液由腎過濾血液形成，尿量受激素調節。若血液變濃（水液補充少），腦下垂體便增加抗利尿激素的產量，以減產尿量；若血液變稀，抗利尿激素降低，尿液增加。

尿儲存在膀胱，位於腹底的一個中空彈性的器官，膀胱接受上方左右兩條輸尿管來的尿液，可容約 500c.c.。尿液通過尿道離開膀胱，排尿時，尿道兩旁的括約肌鬆弛，尿液才得以離開膀胱。

男性的膀胱與尿道



女性的膀胱與尿道



THE METHODICAL PRACTICE OF  
MINDFULNESS BASED ON  
**THE 32 CONSTITUENT  
PARTS OF THE BODY**

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*Managing Monks of  
Taungpulu Tawya Monastery,  
Meiktila District.*

13th Waxing of Nayon 1332 (B.E.),  
18-6-70,

Honour to Him, the Exalted One, the Arahat,  
the Buddha Supreme  
[Namo Tassa Bhagavato Arahato Samma Sambuddhassa

## METHODICAL PRACTICE OF MINDFULNESS ON BODY.

In Buddhism there is a perfect system of Mind-control or Mental culture. The Mind is the most essential factor in Buddhism, and must therefore be kept at the highest pitch of efficiency; for, only the cultured Mind can develop wisdom which will enable one to see Light and the Truth.

There are Four Noble Truths on which the whole doctrine of Buddhism is based. They are (1) the Truth of Suffering *Dukkha Sacca*, (2) the Truth of the Cause of Suffering *Samudaya Sacca*, (3) the Truth of Cessation of Suffering *Niroda Sacca*, and (4) the Truth of the Path Leading to the Cessation of Suffering *Magga Sacca*.

The existence of every sentient being, the aggregate of the 5 *Khandhas*, is the source of all kinds of misery and all forms of suffering. This existence is the inevitable and necessary effect of the cause of attachment or craving.

Existence is also the result of ignorance of the Truth. By desire continual existence is produced. Cessation of existence (or suffering) is effected only by the destruction of craving. The practice of the Noble Eightfold Path which consists of (1) Right View, (2) Right Thought, (3) Right Speech, (4) Right Action, (5) Right

(3)

Living, (6) Right Endeavour, (7) Right Mindfulness, and (8) Right Concentration, leads to the extinction of human passion. This destruction of passion leads to the full four stages of emancipation or sanctification, which in turn leads to *Nibbana*. Without this emancipation, *Nibbana* cannot be realized or attained.

The fundamental doctrine of the Buddha regards birth as the result of ignorance and craving or attachment arising from error of self, which ends in misery or suffering.

The Buddha therefore enjoins on all his followers to abandon different kinds of attachment by continual practice of mindfulness for attaining Enlightenment.

The Goal of Buddhism is *Bodhi* Enlightenment or the Awakening to Reality. The main aim of the Buddha's Teaching is to realize *Nibbana*, i.e. the cessation of all kinds of suffering. Buddhism is in fact a means for attaining Enlightenment. In other words the whole practice of Buddhism may be regarded as a process of attaining right understanding of Reality. For it is only through practice of mindfulness or vigilant awareness and meditation on Mind and Matter that one can see things as they really are:—

Analytical reflection upon the constituent parts of one's body or of others reveals the fact that they are devoid of any permanent soul (*Atta*). The awareness

of this fact puts an end to the erroneous views about self, individuality or personality belief which are based upon illusory conceptions, and this enables one to escape from the world of suffering in *Samsara*.

Fundamentally Buddhism teaches that man must rely on himself in working out his own deliverance and that he can liberate himself away from suffering and woeful consequence of perpetual existence of birth and death by the perfect realization as to the very nature of suffering, its origin, its cessation and the way leading to cessation. There is none that can save a man but himself. It is he himself who must work the way or Path leading to *Nibbana*.

Mental training or practice is highly essential for one's mental development and such training or practice must be carried out in a methodical way for absolute purification of the Mind. Only what is actually experienced is rightly understood. It is therefore obvious that by this practice of mindfulness the right knowledge is gained.

In Buddhism we can apply mindfulness as to body, feelings, consciousness and states of mind. The method of mental training for development is intent contempla-

tion on the (1) body, (2) feeling, (3) consciousness and (4) mental states which must be realized as they truly are.

The Four-Fold foundation of Mindfulness called *Satipatthana* in Pali is the ingredient of *Samma-Sati* (Right Mindfulness) which in itself is an ingredient of the Noble Eight-Fold Path. The Four-Fold foundation of Mindfulness is the primary factor in the practice of the Noble Eight-Fold Path as the exercise thereof does amount to practising all the factors of the whole Noble Path. The practice of the Four-Fold foundation of Mindfulness is the only right way for one's attainment of peace and realization of *Nibbana*. "This is the only way to *Nibbana*", the Buddha said.

The Buddha pointed out to his disciples that the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of *Nibbana* is the Four-Fold foundation of Mindfulness.

If one analyses his own being into its constituent parts, either by dividing it into the aggregates of body, feeling, perception, mental formations and consciousness, or by other more minute division, one will finally realise the truth that there is no self or soul anywhere to

be found. What he took to be a self or soul was only an idea holding together the constituent parts of his being. It is often the last and most tenacious illusion which stands in the way of seeing Reality.

The following passage appears in the Discourse by the Buddha in *Samyutta Nikaya, Nanatittiya Vagga. Rohitassa Sutta*:—

“Oh ! Rohitatha Nat (Celestial Being). I do not preach that the cessation of the world of suffering could be done without attainment of *Nibbana*. Within this fathom-long body, with its thoughts and emotions, I declare the world, the origin of the world, the cessation of the world and the path leading to the cessation of the world.”

This Book contains the methodical practice of mindfulness based on the 32 constituent parts of the body as practised and taught by the Venerable Taung-pulu Tawya Kaba Aye Sayadaw to his disciples and the relevant extracts from the Buddha's Gradual Sayings *Anguttara Kayagata Sati Vagga* and *Amata Vagga* in which the benefits which are surely to be derived from this noble practice of mindfulness of one's body are described. The 32 constituent parts composing of 20 Solids and 12 Liquids are divided into 33 groups, each group to be contemplated on for at least 5 days.

All the 32 constituent parts of the body beginning with Hair of the Head and ending with Urine should be thoroughly learnt by heart and the rule of practice of the meditation explained by the Sayadaw in this Book should well be studied.

The contemplation of the said parts need be repeatedly made forward and backward, verbally and mentally, till the colour, form, locality, etc. of those constituent parts are clearly visioned to some extent, and thereafter the course of practical meditation given in this Book should be taken up.

The resultant effect would be that the constituent parts will become more and more clearly visioned, the repulsive and destructive nature of the body will become more and more reflected upon and the distracted mind will become more and more undistracted gradually.

For the rapid gaining of *Samma Samadhi* (Right Concentration) the Buddha has taught *Kayanupassana Satipatthana* as a basic meditation, the actual meaning of which is constant contemplation of the constituent parts of the body and that those parts are to be treated as meditation subjects for the purpose of practice.

No special effort is required for the practice of other three *Satipatthanas*, namely, *Vedana Nupassana*, *Citta Nupassana*, and *Dhamma Nupassana* as *Kaya*

*Nuppassna Satipatthana* is the main meditation that facilitates the exercise of the three other *Satipatthanas*. In fact these Four-Fold foundation of Mindfulness do not arise independently of each other; they arise together in association.

The visualisation is also to be carried out during the course of verbal recitation of the constituent parts of the body beginning with Hair of the Head and ending with Urine. So, for its development, the practice of verbal recitation is essential and it is also in accordance with the saying of the Buddha which runs thus:—

“The verbal recitation is a condition for the mental recitation and the mental recitation is for the penetration of the characteristics of the foulness of the constituent parts of the body.”

It is important to note that the meditation of *Kayagata-Sati Patthana* (mindfulness of the constituent parts of the body, that is to say, from Hair of the Head to Urine) is the most eminent one among all other meditations that relate to the Four-Fold *Satipatthana*. The *Suttas* and *Anguttara Nikaya* show that the Buddha has taught it as a most essential factor in the practice of the Noble Eight-Fold Path and urged all His followers of both monks and laity without exception to learn and practise this meditation:

The meditation of *Kayagata Sati* is the one which is unlike any other kind of meditation, never promulgated in times when the Buddhas do not arise. It is brought to light and propagated only in the times when the Buddhas arise.

The practice of this single meditation assures the attainment of *Ariyaship* (Perfect Holy One); the Buddha has declared this *Kayagata-Sati* as *Eko-dhammo* (One Unique Law) and has made it a compulsory meditation to all his disciples of both monks and laity.

In one of his discourses to his disciples, the Buddha has recommended thus:—

“Bikkus; when One Unique Law is practised and repeatedly done so, it leads to a sense of great terror, to great benefit, to great cessation of bondage, to great mindfulness and awareness, to acquisition of the knowledge of wisdom, to a happy life here and now, to realization of the fruits of clear vision and deliverance (*Nibbana*). What is that unique law? It is the *Kayagata-Sati* (Mindfulness of the body) and thus, Bikkhus, those who taste *Kayagata-Sati* (Mindfulness of the body) experience the taste of the deathlessness (*Nibbana*); Bikkhus; those who do not taste *Kayagata-Sati* do not experience the taste of deathlessness: Thus,

Bikkhus; those who have perfected the practice of *Kayagata-Sati* have experienced the taste of deathlessness, they are not ignoble or mean, nor are they reckless or unsteady but those who have neglected the practice of *Kayagata-Sati* have missed the taste of deathlessness; they are ignoble or mean, and also they are reckless or unsteady."

Such being the case, if the meditation on the constituent parts of the body is practised daily in their serial order, forward and backward, the course for one time will be complete in 165 days. In this way the meditator should go on practising continually. For instance, those who have attained the Path, Fruition and Nibbana by virtue of meditation on the group of five constituent parts of the body viz; Hair of the Head, Hair of the Body, Nails, Teeth and Skin are so many that it is uncountable in numbers.

For through such recitation, the constituent parts recited and concentrated become more and more familiar, the mind being thus prevented from going astray, the constituent parts of the body become evident in their true nature.

Besides the commentator says that the Discourse on the foundation of Mindfulness is delivered as the highest course of practice in Vipassana meditation and

the Discourse on the constituent parts of the body is also delivered as the highest course of practice in the concentration for the calmness of the mind (*Majjhima pannasa Commentary* 10.)

The farewell message of the Buddha is one of mindfulness; and it runs thus:—

"And now, O, disciples, I ask you; all the conditioned things are transitory; be mindful."

Let us therefore put into real practice the method of mindfulness while walking, standing, sitting, lying down, in order to work out our own deliverance with diligence in accordance with the last words of the Buddha.

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**A practical course of Satipatthana**  
 (Mindfulness) for analysing  
**THE THIRTY- TWO KOTTHASA**  
 (aggregates or constituent parts of the body)  
 preached by the Learned Venerable  
 Taungpulu Kaba Aye Sayadaw of  
 Meiktila District.

**32 Kotthasa—in Pali.**

1. Kesa, Loma, Nakha, Danta, Taco,  
 (Taca Pancaka Kammathana)
2. Mamsam, Hnaru, Atthi, Atthi manjam,  
 Vakkam, (Vakka Pancaka Kammathana)
3. Hadayam, Yakanam, Kilomakam, Pihakam,  
 Papphasam,(Papphasam Pancaka Kammathana)
4. Antam, Antagunam, Udariyan, Karisam,  
 Mattalungam,  
 (Mattalunga Pancaka Kammathana)
5. Pittam, Semham, Pubbo, Lohitam, Sedo, Medo,  
 (Meda Chatthaka Kammathana)
6. Assu, Vasa, Khelo, Singhani, Lasika,  
 Muttam, (Mutta Chatthaka Kammathana)

**32 Kotthasa—in English.**

1. Hair of the Head, Hair of the Body, Nails,  
 Teeth, Skin,
2. Flesh, Sinews (Nerves), Bones, Marrow,  
 Kidney,
3. Heart, Liver, Membrane (Diaphragm), Spleen,  
 Lungs,
4. Bowels, Intestines (Entrails), Messentery,  
 Faeces, Brain,
5. Bile, Phlegm, Pus, Blood, Sweat, Solid fat,
6. Tears, Liquid fat (Serum or Grease), Saliva  
 (Spittle), Mucus, Synovic Fluid (Oil of the  
 Joints), Urine.

I

- (1) Hair of the Head, Hair of the Body, } Forward  
 Nails, Teeth, Skin. } 5 days
- (2) Skin, Teeth, Nails, Hair of the Body, } Backward  
 Hair of the Head. } 5 days
- (3) Hair of the Head, Hair of the Body, } Forward  
 Nails, Teeth, Skin. } and  
 Skin, Teeth, Nails, Hair of the Body, } Backward  
 Hair of the Head. } 5 days

II

[Hair of the Head, Hair of the Body.  
 Nails, Teeth, Skin.]

- (4) Flesh, Sinews, Bones, Marrow, Kidney. } Forward  
 } 5 days
- (5) Kidney, Marrow, Bones, Sinews, Flesh. } Backward  
 } 5 days
- (6) Flesh, Sinews, Bones, Marrow, Kidney. } Forward &  
 Kidney, Marrow, Bones, Sinews, Flesh. } Backward  
 } 5 days
- (Skin, Teeth, Nails, Hair of the Body.  
 Hair of the Head.)
- (7) Hair of the Head, Hair of the Body, } Forward  
 Nails, Teeth, Skin. } 5 days
- Flesh, Sinews, Bones, Marrow, } and  
 Kidney.
- (8) Kidney, Marrow, Bones, Sinews, Flesh. } Backward  
 Skin, Teeth, Nails, Hair of the Body, } 5 days
- Hair of the Head.
- (9) Hair of the Head, Hair of the Body. } Forward  
 Nails, Teeth, Skin. } and  
 Flesh, Sinews, Bones, Marrow, Kidney. } Backward  
 Kidney, Marrow, Bones, Sinews, Flesh. } 5 days
- Skin, Teeth, Nails, Hair of the Body, } and  
 Hair of the Head.

## III

[Hair of the Head, Hair of the Body,  
Nails, Teeth, Skin.  
Flesh, Sinews, Bones, Marrow, Kidney.]

(10) Heart, Liver, Membrane, Spleen, } Forward  
Lungs. } 5 days

(11) Lungs, Spleen, Membrane, Liver, } Backward  
Heart. } 5 days

(12) Heart, Liver, Membrane, Spleen, Lungs. } Forward &  
Lungs, Spleen, Membrane, Liver, Heart. } Backward  
5 days

[Kidney, Marrow, Bones, Sinews, Flesh.  
Skin, Teeth, Nails, Hair of the Body,  
Hair of the Head.]

(13) Hair of the Head, Hair of the Body, } Forward  
Nails, Teeth, Skin. } 5 days

Flesh, Sinews, Bones, Marrow, Kidney. }  
Heart, Liver, Membrane, Spleen, Lungs.

(14) Lungs, Spleen, Membrane, Liver, Heart. } Backward  
Kidney, Marrow, Bones, Sinews, Flesh. } 5 days

Skin, Teeth, Nails, Hair of the Body, }  
Hair of the Head.

(15) Hair of the Head, Hair of the Body, } Forward  
Nails, Teeth, Skin. } 5 days

Flesh, Sinews, Bones, Marrow, Kidney. } and  
Heart, Liver, Membrane, Spleen, Lungs. } Backward  
Lungs, Spleen, Membrane, Liver, Heart. } 5 days

Kidney, Marrow, Bones, Sinews, Flesh. }  
Skin, Teeth, Nails, Hair of the Body,  
Hair of the Head.

## IV

[Hair of the Head, Hair of the Body,  
Nails, Teeth, Skin.  
Flesh, Sinews, Bones, Marrow, Kidney.  
Heart, Liver, Membrane, Spleen, Lungs.]

(16) Bowels, Intestines, Messentery, Faeces, } Forward  
Brain. } 5 days

(17) Brain, Faeces, Messentery, Intestines, } Backward  
Bowels. } 5 days

(18) Bowels, Intestines, Messentery, Faeces, } Forward  
Brain. } and  
Brain, Faeces, Messentery, Intestines, } Backward  
Bowels. } 5 days

[Lungs, Spleen, Membrane, Liver, Heart.  
Kidney, Marrow, Bones, Sinews, Flesh.  
Skin, Teeth, Nails, Hair of the Body,  
Hair of the Head.]

(19) Hair of the Head, Hair of the Body, } Forward  
Nails, Teeth, Skin. } 5 days

Flesh, Sinews, Bones, Marrow, Kidney. } and  
Heart, Liver, Membrane, Spleen, Lungs. } Backward  
Bowels, Intestines, Messentery, Faeces,  
Brain.

(20) Brain, Faeces, Messentery, Intestines, } Backward  
Bowels. } 5 days

Lungs, Spleen, Membrane, Liver, Heart. } and  
Kidney, Marrow, Bones, Sinews, Flesh. } Backward  
Skin, Teeth, Nails, Hair of the Body,  
Hair of the Head.

(21) Hair of the Head, Hair of the Body,  
 Nails, Teeth, Skin.  
 Flesh, Sinews, Bones, Marrow, Kidney.  
 Heart, Liver, Membrane, Spleen, Lungs.  
 Bowels, Intestines, Messentery, Faeces,  
 Brain.  
 Brain, Faeces, Messentery, Intestines,  
 Bowels.  
 Lungs, Spleen, Membrane, Liver, Heart.  
 Kidney, Marrow, Bones, Sinews, Flesh.  
 Skin, Teeth, Nails, Hair of the Body,  
 Hair of the Head.

V

[Hair of the Head, Hair of the Body,  
 Nails, Teeth, Skin.  
 Flesh, Sinews, Bones, Marrow, Kidney.  
 Heart, Liver, Membrane, Spleen, Lungs.  
 Bowels, Intestines, Messentery, Faeces,  
 Brain.]

(22) Bile, Phlegm, Pus, Blood, Sweat, Solid } Forward  
 Fat. } 5 days

(23) Solid Fat, Sweat, Blood, Pus, Phlegm, } Backward  
 Bile. } 5 days

(24) Bile, Phlegm, Pus, Blood, Sweat, Solid } Forward  
 Fat. } and  
 Solid Fat, Sweat, Blood, Pus, Phlegm, } Backward  
 Bile. } 5 days

[Brain, Faeces, Messentery, Intestines,  
 Bowels.  
 Lungs, Spleen, Membrane, Liver, Heart.  
 Kidney, Marrow, Bones, Sinews, Flesh.  
 Skin, Teeth, Nails, Hair of the Body,  
 Hair of the Head.]

(25) Hair of the Head, Hair of the Body,  
 Nails, Teeth, Skin.  
 Flesh, Sinews, Bones, Marrow, Kidney.  
 Heart, Liver, Membrane, Spleen, Lungs.  
 Bowels, Intestines, Messentery, Faeces,  
 Brain.  
 Bile, Phlegm, Pus, Blood, Sweat, Solid  
 Fat.

(26) Solid Fat, Sweat, Blood, Pus, Phlegm,  
 Bile.

Brain, Faeces, Messentery, Intestines,  
 Bowels.  
 Lungs, Spleen, Membrane, Liver, Heart.  
 Kidney, Marrow, Bones, Sinews, Flesh.  
 Skin, Teeth, Nails, Hair of the Body,  
 Hair of the Head.

(27) Hair of the Head, Hair of the Body,  
 Nails, Teeth, Skin.

Flesh, Sinews, Bones, Marrow, Kidney.  
 Heart, Liver, Membrane, Spleen, Lungs.  
 Bowels, Intestines, Messentery, Faeces,  
 Brain.  
 Bile, Phlegm, Pus, Blood, Sweat, Solid  
 Fat.  
 Solid Fat, Sweat, Blood, Pus, Phlegm,  
 Bile.  
 Brain, Faeces, Messentery, Intestines,  
 Bowels.  
 Lungs, Spleen, Membrane, Liver, Heart.  
 Kidney, Marrow, Bones, Sinews, Flesh.  
 Skin, Teeth, Nails, Hair of the Body,  
 Hair of the Head.

VI

[Hair of the Head, Hair of the Body,  
Nails, Teeth, Skin.  
Flesh, Sinews, Bones, Marrow, Kidney.  
Heart, Liver, Membrane, Spleen, Lungs.  
Bowels, Intestines, Messentery, Faeces,  
Brain.  
Biles, Phlegm, Pus, Blood, Sweat, Solid,  
Fat.]

(28) Tears, Liquid Fat, Saliva, Mucus,  
Synovic Fluid, Urine. } Forward  
5 days

(29) Urine, Synovic Fluid, Mucus, Saliva,  
Liquid Fat, Tears. } Backward  
5 days

(30) Tears, Liquid Fat, Saliva, Mucus,  
Synovic Fluid, Urine.  
Urine, Synovic Fluid, Mucus, Saliva,  
Liquid Fat, Tears. } Forward  
and  
Backward  
5 days

[Solid Fat, Sweat, Pus, Blood, Phlegm,  
Bile.  
Brain, Faeces, Messentery, Intestines,  
Bowels.  
Lungs, Spleen, Membrane, Liver, Heart.  
Kidney, Marrow, Bones, Sinews, Flesh.  
Skin, Teeth, Nails, Hair of the Body,  
Hair of the Head.]

(31) Hair of the Head, Hair of the Body,  
Nails, Teeth, Skin.  
Flesh, Sinews, Bones, Marrow, Kidney.  
Heart, Liver, Membrane, Spleen, Lungs.  
Bowels, Intestines, Messentery, Faeces,  
Brain. } Forward  
5 days

Bile, Phlegm, Pus, Blood, Sweat, Solid  
Fat.  
Tears, Liquid Fat, Saliva, Mucus,  
Synovic Fluid, Urine.

(32) Urine, Synovic Fluid, Mucus, Saliva, Liquid Fat, Tears. Solid Fat, Sweat, Blood, Pus, Phlegm, Bile. Brain, Faeces, Messentery, Intestines, Bowels. Lungs, Spleen, Membrane, Liver, Heart. Kidney, Marrow, Bones, Sinews, Flesh. Skin, Teeth, Nails, Hair of the Body, Hair of the Head.	Backward 5 days
Hair of the Head, Hair of the Body, Nails, Teeth, Skin. Flesh, Sinews, Bones, Marrow, Kidney. Heart, Liver, Membrane, Spleen, Lungs. Bowels, Intestines, Messentery Faeces, Brain. Bile, Phlegm, Pus, Blood, Sweat, Solid Fat. Tears, Liquid Fat, Saliva, Mucus, Synovic Fluid, Urine.	
Urine, Synovic Fluid, Mucus, Saliva, Liquid Fat, Tears. Solid Fat, Sweat, Blood, Pus, Phlegm, Bile. Brain, Faeces, Messentery, Intestines, Bowels. Lungs, Spleen, Membrane, Liver, Heart. Kidney, Marrow, Bones, Sinews, Flesh. Skin, Teeth, Nails. Hair of the Body, Hair of the Head.	Forward and Backward 5 days

On contemplation through the practice of mindfulness on the 32 constituent parts of this one fathom-long body, it will be realized that there is nothing real or substantial in this body. Indeed, it is loathsomeness impersonified and absolutely unclean.

May all those who are connected with this meritorious deed be happy!

**Translation of the  
ANGUTTARA NIKAYA VOL. I  
KAYAGATA SATI VAGGA  
Mindfulness on the Body**

563. O disciples! anyone who embraces with one's minds eye the mighty ocean will visualise that it includes therewith all the rivulets whatsoever flowing therein. Likewise anyone who practises mindfulness centred on the body composed of the constituent parts starting with hair of the head, diligently and frequently, all the factors of wisdom enter into one's developed mind.

564-570. O disciples! A practice, when performed diligently and frequently, produces the insight of fear and further benefits such as the cessation of bondages (i.e. Nibbana), promotion of mindfulness and discretion, attainment of supramundane insights, and living in peace in this very moment. What, O disciples!, is this practice? It is no other than the practice of mindfulness centred on the body composed of the constituent parts, starting with hair of the head. This practice produces

the insight of fear and further benefits, such as the cessation of bondages (i.e. Nibbana), promotion of mindfulness and discretion, attainment of supramundane insights, and living in peace in this very moment.

571. O disciples!. A practice, when performed diligently and frequently, produces peace of mind as well as body and stops discursive thoughts; all the factors of wisdom enter into the developed mind. What, O disciples! is this practice? It is no other than the practice of mindfulness, centred on the body composed of the constituent parts, starting with hair of the head. This practice produces peace of mind as well as body and stops discursive thoughts, all the factors of wisdom enter into the developed mind,

572. O disciples! anyone who practises meditation diligently and frequently can check the bad things from arising in one's mind; can subdue the bad things already arisen: What, O disciples, is this practice? It is no

other than the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head. This practice can check the bad things from arising in one's mind; can subdue the bad things already arisen.

573. O disciples! anyone who practises meditation diligently and frequently can promote the good things which have not yet arisen in one's mind, can develop the good things already arisen. What, O disciples! is this practice? It is no other than the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head. This practice can promote the good things which have not yet arisen in one's mind, can develop the good things already arisen.

574. O disciples! anyone who practises meditation can banish ignorance, can obtain knowledge, can eradicate pride, can uproot latent basis for evil and can abandon all attachments. What, O disciples!, is this practice? It is no other than the practice of mindfulness

centred on the body composed of the constituent parts starting with hair of the head. This practice can banish ignorance, can obtain knowledge, can eradicate pride, can uproot latent basis of evil, and detach all attachments.

575-576. O disciples! any one who practises meditation diligently and frequently can have knowledge of insight into the nature of reality and can realise the causeless *Parinibbana*\*. What, O disciples!, is this practice? It is no other than the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head. This practice can have knowledge of insight into the nature of reality and can realise the causeless *Parinibbana*.

577-571. O disciples! any one who practises meditation diligently and frequently can penetrate the nature of countless and diverse elements composing one's body, can have the discriminating knowledge of countless elements. What, O disciples! is this practice? It is no other than the practice of mindfulness centred

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\* to utter passing away without attachment (& 22 P. 40  
Gradual Sayings Text i 44)

on the body composed of the constituent parts starting with hair of the head. This practice can penetrate the nature of countless and diverse elements composing one's body and can have the discriminating knowledge of countless elements.

580-503. O disciples! A practice, when performed diligently and frequently, conduces to the realization of the first stage of spiritual development called *Sotapatti-phala*, the second stage of spiritual development called *Sakadagami-phala*, the third stage of spiritual development called *Anagami-phala* and the fourth stage of spiritual development called *Arahatta-phala*. What, O disciples! is this practice? It is no other than the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head. This practice can achieve the first stage of spiritual development called *Sotapatti-phala*, the second stage of spiritual development called *Sakadagami-phala*, the third stage of spiritual development called *Anagami-phala* and the fourth stage of spiritual development called *Arahatta-phala*.

584-599. O disciples! A practice, when performed diligently and frequently, conduces to winning insight, to the growth of insight, to the full growth of insight, to comprehensive insight, to insight that is

great, far-spread, abundant, profound, unparallel, subtle, of abounding insight, swift, buoyant, bright, instant, sharp and fastidious insight. What, O disciples, is this practice? It is no other than the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head. This practice conduces to winning insight, to the growth of insight, to the full growth of insight, to comprehensive insight, to insight that is great, far-spread, abundant, profound, unparallel, subtle, of abounding insight, swift, buoyant, bright, instant, sharp and fastidious insight.

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**Translation of the  
ANGUTTARA NIKAYA  
AMATA VAGGA**

**The Chapter on Nibbana (Deathlessness)**

600. O disciples! those who do not practise mindfulness centred on the body composed of the constituent parts starting with hair of the head fail to achieve *Nibbana*. Only those who practise mindfulness centred on the body composed of the constituent parts starting with hair of the head achieve *Nibbana*.

601. O disciples! those who neglect the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head fail to achieve *Nibbana*. Only those who practise mindfulness centred on the body composed of the constituent parts starting with hair of the head achieve *Nibbana*.

602. O disciples! those who cause a set-back in the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head also cause a set-back in the attainment of *Nibbana*. Only those who do not cause a set-back in the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head also do not cause a set-back in the attainment of *Nibbana*.

603. O disciples! those who misrepresent the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head also misrepresent *Nibbana*. Only those who do not misrepresent this practice can be said not to misrepresent *Nibbana*.

604. O disciples! those who abandon the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head also abandon *Nibbana*. Only those who do not abandon the practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head can be said not to abandon *Nibbana*.

605. O disciples! those who cause this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head to disappear can also be said to be unable to attain *Nibbana*. Only those who do not cause it to disappear can be said to be able to attain *Nibbana*.

606. O disciples! those who do not pursue this practice fail to pursue the attainment of *Nibbana*. Only those who pursue this practice can be said to pursue also the attainment of *Nibbana*.

607. O disciples! those who do not develop this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head by themselves fail to develop the peace of *Nibbana*. Only those who develop the practice can be said to develop the peace of *Nibbana*.

608. O disciples! those who do not repeat the study of this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head fail also to repeat the study of the

nature of *Nibbana*. Only those who repeat this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head can be said to repeat the study on *Nibbana*.

609. O disciples! those who do not realize this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head with insight fail also to realize *Nibbana*. Only those who realize this practice with insight can also realize *Nibbana*.

610. O disciples! those who fail to know analytically the nature of this practice of mindfulness centred on the body composed of the constituent parts starting with hair of the head fail also to know *Nibbana* analytically. Only those who practise mindfulness centred on the body composed of the constituent parts starting with hair of the head analytically also know *Nibbana* analytically.

611. O disciples! those who do not really practise this method fail also to obtain *Nibbana* practically. Only those who really practise this method obtain practically *Nibbana*.

(The Buddha, the Enlightened One, having spoken this, the disciples were filled with gladness.)

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